Volume LXVI CHICAGO, OCTOBER 13, 1910 Number 7

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

"Whatsoever road I take joins the highway that leads to thee."
—*From the Persian.*

It matters not which road I take,
How dark or lone it be,—
I know, O God, 'twill somewhere join
The road that leads to thee.

I make mistakes, wrong turns I take,—
The right way do not see,—
Though long and hard I make my road
'Twill join the road to thee.

Calm is my soul, my trusting heart
From doubt and fear is free,—
For soon or late all roads will join
The road that leads to thee.

Althea A. Ogden.

CONTENTS

EDITORIAL—
Notes 99
The Boy 101
THE PULPIT—
The Relations Between Liberal Christians and Jews—Professor Claude Montefiore..... 102
William James as Patriot—Edwin D. Mead..... 107
THE FIELD—
Foreign Notes.—M. E. H..... 108

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

LaFayette
French Lick
West Baden Springs
Louisville

Convenient Station — New Modern Trains

These, as well as perfect service, good road beds and greatest safety, make the Monon the ideal road to use in going to these points. All trains start from the easily accessible Dearborn Station, Polk street, convenient to Chicago's business district and hotels. All Monon trains stop at 47th St. (Phone Yards 1582) and 63rd St. (Phone Went. 525). Two trains daily each way—day trains with parlor and dining cars—night trains with electric lighted sleeping cars. City Ticket Office, 182 Clark St., Phone Central 5487.

MONON ROUTE

Please say you saw it in Unity.

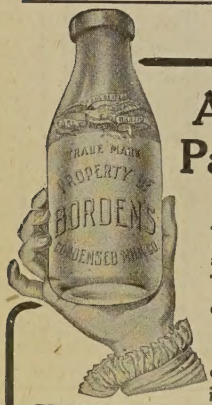
CREAMERIES:
Beecher, Ill.
Orland, Ill.
Goodings, Grove, Ill.

Dowd Pure Milk Co.

4326-34 WABASH AVE.
Phone Oakland 474

Milk and Cream of the highest grade bottled in the Country.

OUR MOTTO: Purity, Cleanliness and Efficient Delivery.



Are You Particular ? ? ?

The most important article of food is milk. The most important question is its purity.

Too much care cannot be exercised in the selection of the milkman who is to supply the family with milk.

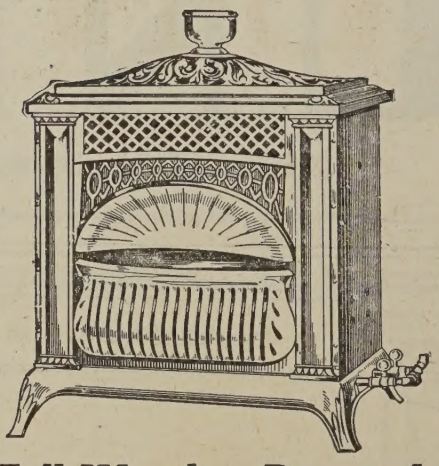
Supreme for Quality

For over half a century we have given the production, preparation and distribution of milk the most careful study.

Our wagons pass your door every day.

Borden's Condensed Milk Co.
Tel. Central 4209 42 E. Madison St.

Chicago : Evanston : Oak Park : Maywood
Phones at all Branch Offices



Fall Weather Demands Quick Heat—Emergency Heat

Heat that you can turn on with a twist of your wrist—heat that will make cold, damp bedrooms, living rooms, bathrooms and dining rooms warm and cozy without a minute's delay. You can't get fall weather heat from a stove or furnace—it's too slow, and too hard to control, and too expensive. What you really need is one of our No. 19 gas heaters shown in the picture above.

This heater actually furnishes heat on tap that you can turn on or off at your pleasure. Unlike the old-time objectionable types, this heater needs no flue pipe; the fire is luminous, not blue; it consumes less oxygen than one person, and really purifies the air by burning dust and germs. You can set one up near the wall in any room in the house. It will furnish all the heat you will need to make home comfortable from now until real winter sets in. Even then you will find it a mighty handy assistant to your regular heating plant.

We sell them at all of our stores, time payments if you like, and deliver and connect them free.

The Peoples Gas Light and Coke Company
PEOPLES GAS BUILDING, MICHIGAN BOULEVARD

To test the value of Unity as an advertising medium for our line of business we have bought the use of this space and we wish to assure its readers that if we are given an opportunity to submit estimates for work in our line, either repairs or new, we will more than meet your expectations.

We employ none but skilled mechanics who do nothing but lay and finish floors.

Kenwood Parquet Floor Co.

E. A. Davis, Proprietor.

Phone Oakland 2320 4703 Cottage Grove Avenue

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXVI. THURSDAY, OCTOBER 13, 1910. NUMBER 7.

O God, I thank thee for each sight
Of beauty that thy hand doth give,—
For sunny skies and air and light;
O God, I thank thee that I live.

That life I consecrate to thee:
And ever, as the day is born,
On wings of joy my soul would flee
To thank thee for another morn.

Another day in which to cast
Some silent deed of love abroad,
That, greatening as it journeys past,
May do some earnest work for God.

Another day to do, to dare;
To use anew my growing strength;
To arm my soul with faith and prayer;
And so win life and thee at length.

—*Caroline A. Mason.*

Send for Mrs. Edwin D. Mead's pamphlet entitled "Educational Organizations Promoting International Friendship," to the International School of Peace, 29 Beacon St., Boston. You can get it for the asking, with other interesting, and, to the uninformed, startling information. Read of the origin and growth of the Cosmopolitan Clubs in connection with the American Universities, starting in 1903 in the room of a Japanese student of the University of Wisconsin. It has grown to a national association, with chapters in nearly all the leading universities. President Eliot declared the Harvard Cosmopolitan Club, now having over 200 members, the most interesting one in the University. The Cornell Chapter is erecting a building that will cost $30,000, which will be the home of over twenty nations.

A contributor to the *Christian Life* of London says that William Smith, the grandfather of Florence Nightingale, was the member of Parliament who in 1830 introduced the Unitarian Relief Bill, commonly known as William Smith's Bill, which "happily repealed at one blow all the disabilities and penalties against Unitarians that so long disfigured the Statute Books of England." The same William Smith was a member of the Essex Street Unitarian Chapel congregation, and his life is told in the record of Unitarian worthies. Florence Nightingale herself had active sympathies with the Unitarians. From her sick bed in 1900 she sent her nurse to attend an Unitarian Bazaar, commissioned to spend two or three pounds on her account, and her life is told in "Memorable Unitarians," published at Essex Hall.

The proceedings of the Friends' General Conference held at Ocean Grove, the seventh month, from the 7th to 13th, has been issued in neat form in stiff covers, as supplement to the *Friends' Intelligencer,* published in Philadelphia. These pages contain much clarified thought, as free in character and progressive in spirit as would characterize the deliberations of any of the so-called Liberal bodies in America, with an added touch of devoutness, a spiritual humility which constitutes the rich inheritance of the Quakers. Swarthmore College and the thousand interests that gather around the *Friends' Intelligencer* in Philadelphia, are radiating centers of radical thought, mellowed and intensified by the devout spirit, the influence of which is to extend more and more. The work of George Fox, William Penn, Elias Hicks and Lucretia Mott, is but just begun. Their souls are marching on, and their message is being reinforced by modern science and recent poetry, as these pages abundantly testify.

The *Boston Daily Advertiser,* in an editorial entitled "War Colleges, Incorporated," reveals an "American College of War, Inc.," with its eastern office at Rochester, N. Y., "which is at this moment scattering sundry and manifold broadsides over the country, exploiting militarism and decrying the Peace Movement." It is the old "gag" that preparation for war promotes peace, that peace can only be assured by having force behind it to enforce it, etc., etc. This contention has no standing in the experience of the home, the society or the state. It is the loving mother in the home, the gentle man in the community, oftentimes touched with weakness, always unarmed, that soothes the savage impulses and calms the contentious spirit. So has it been, so must it be in national and international affairs. In the spectacular Cameron Dam war in Wisconsin, when Dietz and his family, who had been militants defending their rights for many months, surrendered to the government authorities, it was little ten-year-old Helen that carried the white flag out of the log house to face the hundred or more armed men, and it was not the

sheriff, girded with pistols, but the little Catholic priest of the settlement that went forward unarmed and took the little girl by the hand and entered the log cabin that had been a fort, but was now again a home, and the men had no need of guns. It was the pleading wife within the cabin and the little priest among the settlers that brought about the peace, not the hundred guns that threw away pounds of leaden bullets, one of which pierced the hand of the rebellious woodsman and another the brain of the armed representative of the state. As with this war, so with big wars. When bullets and bayonets fail, arguments reinforced by kindly spirit and gentle deeds win.

A recent number of *LaFollette's Weekly Magazine* displays as its frontispiece the following gospel message from a Chicago business man, Alfred L. Baker. We reproduce it because it is as good religion as it is politics. Indeed, on the highlands of public spirit reached by our neighbor, Mr. Baker, religion and politics are one:

> Conservation has become the watchword of the hour; the widespread use of the word has given to it a meaning undreamed of in the beginning. In the form of an intelligent energy it has applied itself to all the concerns of life from the conservation of the soil and the forest to the conservation of birds, of child life and of health. It enters into our daily life, awakens into an active moral force a renaissance of the old-fashioned virtues, prudence, thrift and foresight, and gives to them a larger and a national meaning.
>
> Conservation is the intimate and individual message to our day and generation. It marks the advent of a new patriotism wherein love of humanity becomes an integral part of love of country and where the conservation of our "rocks and rills," our "woods and templed hills," is not more sacred a trust than the conservation of those ideals and principles through which we hope to attain our ultimate national purpose,—a government of enlightened people, enjoying equal opportunities, sharing equal burdens, and rejoicing in the freedom of an Industrial and Political Democracy.

Books of the Month of October, published by Browne's Book Store, is a convenient vest-pocket arrangement of temptation to the book-lover. The titles whet the appetite and are a serious menace to the pocket book of the man who dares not go into a book store because he knows the habit will get the better of him. The editorial eye skips a long list of fiction by American, English and foreign writers. It overlooks the short stories, but it cannot forget the pleasure of anticipation or deny its readers the same pleasure when it comes upon the titles of "John Brown, a Biography Fifty Years After," by Oswell Garrison Villard, knowing that the author has had access to and has carefully worked a vast amount of unusual material. Other temptations are William Dean Howells' "My Mark Twain," Andrew D. White's "Seven Great Statesmen in the War of Humanity With Unreason," and Col. Wm. H. Crook's "Through Five Administrations," with reminiscences of Lincoln by the man who was his bodyguard. It is dangerous to anticipate the reading of new books with an opinion, a new and more adequate form. Under the head of "General Literature" comes Chesterton's "What's but it is interesting to know that Edward Sheldon's thoughtful drama "The Nigger" and "Yawcob Strauss and Other Poems" by Charles F. Adams, are to find Wrong With the World," Helen A. Clark's "Ancient Myths and Modern Poets," and, for the benefit of the man who finds it cheaper to travel by his own fireside than to encounter the big cost and discomfort of sea voyages, here are books of the North Pole, of Japan, of the great states of South America, of home life in Ireland, in the Kaiser's Capital, Munich, in "Our Northern Domain," meaning Alaska, in Egypt of yesterday or today, and the other books that make up the list of eighteen. President Van Hise's "The Conservation of Natural Resources" and Gifford Pinchot's "The Fight for Conservation" are books that are indispensable to one who would know his own mind on the present imperative problems in public affairs. In the list entitled "Religion" we find our Neighbor Ames' book on "The Psychology of Religious Experience," already noticed in the pages of UNITY, and "Scientific Christianity" by Gerald Leighton, "My Religion in Every Day Life," by Josiah Strong, and "The Early Religious Life of Israel," by Lewis D. Payton, are among the books that we hope will receive further notice.

Charles F. Dole, the fertile oracle of untrammelled devotion and undogmatic religion, has put forth an interesting little pamphlet of sixty pages, containing "Choice verse and other matter to be committed to memory, or for reading, for use in the Sunday-school or the home." In the preface, which insists on a reading, he tells us:

"The highest values in the world lie in certain great and ancient sentences, mostly from the Old and New Testament. They contain the ruling ideas which have made civilization possible. They hold the promise for the future of the race. They also carry the secret of the happy life."

On this foundation he builds an argument for the enriching of the life by the storing in the memory of these high texts and great passages. Here are "Bible passages to learn by heart," thirteen pages of them, the Commandments, the Beatitudes, and the high ethical passages from the Jewish and Christian Scripture, reinforced by great sentences from Marcus Aurelius, Epictetus and the Dhammapada of the Hindus. The next twenty-three pages contain "The Best of the Psalms," which are all the better for the elimination of the denunciatory provisions and bad-tempered passages. The collection closes with sixteen pages of "Choice Hymns to be Learned," mostly picked up from the home Hymn Book, some thirty in number, placed here for convenience's sake. These selections are valuable for their own sake, but, like so much valu-

able material in everybody's home, destined to be neglected and ultimately abandoned to dust and forgetfulness, if for no other reason than that they are paper-bound and nothing but one more pamphlet, unless Mr. Dole's main purpose is held in view, and the "Committed to memory" becomes a spiritual determination, a pedagogical purpose in school and home work. Judged from this standpoint, we venture the opinion that, small as it is, its use is still menaced by its size. There is too much of it. The hurried parent and the overtaxed child will shy at it. The writer of this note has been for many years experimenting along these lines in the Sunday-school of All Souls Church, Chicago. It is over a dozen years since any service or hymn book has been used in this Sunday-school, and still it is a Sunday-school with liturgical habits. Twenty minutes is given for the devotional and introductory exercises, and the whole service is spoken out of the memory of the children, while the songs sung are either out of the memory or from a plainly printed chart displayed on the platform. In order to secure this result, much less material than is here offered by Mr. Dole has sufficed, and, in order to reach the memory, it is found that the printing of the matter must be economized, kept out of sight, and the units offered one by one. Mr. Dole's book is a rich suggestion, but perhaps the successful use of it in most schools and homes where the hurry argument obtains and the reading habit debilitates the memory will necessitate severe selection from these selections on the part of the parent or teacher, while these rich sayings and noble sentences and the "familiar" hymns which also are too seldom familiarized, even in church-going homes, must be offered one by one, and the habit of reiteration in solo and in concert formed. At least this is one way, that has brought rich results in one Sunday-school. How much this work is needed can be discovered in any Sunday-school any Sunday morning by asking the children to repeat a few hymns. We fear that, unaided by the suggestion of other voices, but few can repeat from beginning to end even "America" or "Nearer, My God, to Thee." Let the school be tried on these two first, and until they are safe in the memory and can be recited, not sung, entirely through, it is hardly worth while to try to deceive the child with broken fragments of other treasures. Mr. Dole's book is valuable, but his suggestions for the use of the book are more valuable. The book can be had by addressing the Jamaica Printing Co., Jamaica Plain, Mass., at 25c per single copy, or at the rate of 20c in packages of 10 or more.

The Boy

The "Boy" occupied the center of the stage among Chicago workers last week. On Wednesday evening some thirty experts, representing twenty or more social "settlements" and "centers," gathered around a dinner table at the Abraham Lincoln Centre, and "What to do with the boy?" was discussed by those who are practically engaged with the problem, at the various centers and small parks of the city. Last Sunday night this subject was up before the Sunday Night Club at Orchestra Hall. This large down-town Sunday evening gathering sustained its reputation for attendance and character. Jane Addams was the first speaker, and she pleaded for the boys along her customary lines. She wanted more play grounds and better play. She advocated the encouragement of baseball and similar wholesome activities.

The "Scout" question and the "Indian Craft" industry came in for special attention at the Lincoln Centre meeting. Of course the article, "Let's Play Indian," in the October *Everybody's,* is to the point in the the present discussion. Its fascinating pictures, its stimulating program, seem to be just the thing to make a boy wholesome.

But after all is said and done, there are some hard, plain, practical facts that lie at the front of these discussions. Here are some of them.

1. The boys who crowd the rooms of the social centres in Chicago, the noisy, wilful boys, bent on noise and delighting in destruction, are not the boys who can afford the time or will subject themselves to the discipline, however mild and kindly, of any organizations that will lead to country hikes, bird studies or tree climbing. They do not like the country and their sensations and tastes are urban, not rural.

2. Even if the boys could thus be mustered, few indeed are the centers that can offer the leader who has country skill or rustic knowledge enough to lead in these directions.

3. Idleness can only be corrected by industry. Vacancy must be removed by occupancy. "Occupation" is a word of social significance in its etymology. The boys must be saved by work and not by play, though play is sanitary. Overwork is bad for the child, physically and spiritually, but under-work is worse. It is the old story of Satan finding work for idle hands.

Most of the speakers at the Lincoln Centre meeting and the article in *"Everybody's"* seem to assume that the "gang spirit" is an asset, that it must be appealed to and utilized, magnified in the right directions, and next in importance as an asset is the "competitive spirit"—the anxiety to play the game. Both of these are, unquestionably, mighty forces in the life of a boy, and they continue so to be in the life of a man, but they must be, as far as possible, modified and ameliorated

in boy and man. The "gang spirit" in the boy has developed into the defiant fraternity movement in the High Schools, which as yet the vigorous administration has been unable to eliminate from our Chicago schools. Last week illicit and concealed organizations of this kind were discovered still in existence, though they have been "forbidden" for many months. It grows into the mad class and society rivalry on the college campus, it becomes partisanship in politics and sectarianism in religion. It is the inspiration of race prejudice and class distinction. The "gang spirit" all along the line is opposed to the culture spirit, which is cosmopolitan. Whatever is to be done with the boy, he is to be saved from this gang spirit, and must be introduced to the brotherhood on broader lines. The individual is hampered, suppressed, smothered by the "gang spirit," and what the boy needs is the personal touch of the individual, the awakening of his individual tastes. He needs to be introduced to himself, and to be reconciled to his own company. "The room and fire by himself," Emerson declared to be the best part of a college education. There are needs along these lines for the boy of the slum. So the small club which ends in personal attention and in individual pursuits seems to be the thing most desired.

What has been said of the boy and the gang spirit is still more true of the "competitive spirit." The old maxim, "Competition is the life of trade," is much challenged in these days. Combination is better than competition, co-operation more beneficial than rivalry, and the problem of economics is the problem of the playground; how to bring about righteous combination, to save the wastefulness of competition; to eliminate the fierce, brutal rivalries, and to substitute for the same the choice of co-operation and contentment that reconciles the men of the rear rank to accept the unsuccess of the average man.

Perhaps the United States has developed the pursuit of fun into a systematic business more effectively than any other country, and still we are threatened as no other country is with nervous prostration in the most favored section of society. The people who are the most strenuous in their recreations are the ones who contribute the largest number of neurotics, hypochondriacs and suicides.

George Eliot long ago said, "Important as it is to direct the industries of men, it is not so important as to wisely direct their leisure." It is the problem of the social worker to bring play into the life of the overworked, and work, good, hard, plain work,—into the life of the over-played, the idle gang, where they crowd the settlements, centers and parks, or the clubhouses on the boulevard.

THE PULPIT

The Relations Between Liberal Christians and Jews

DELIVERED AT THE BERLIN WORLD CONGRESS OF FREE CHRISTIAN AND OTHER RELIGIOUS LIBERALS, AUGUST 9, 1910, BY PROF. CLAUDE MONTEFIORE, OF LONDON

The subject concerning which I have been asked—and greatly I appreciate the honor—to say a few words, is the relations between Liberal Christians and Jews. I conceive that what is meant by this is not merely the actual relations in various countries between these two bodies of men but rather the *ideal* relations, the relations, not so much as they are, but as they might be or ought to be. The wording is "The relations between Liberal Christians and Jews"; an adjective is assigned to the former, none to the latter. But I imagine that such relations will necessarily be more interesting and more intimate when the adjective is taken to cover Jews as well as Christians, so that the full title would then be, the relations between Liberal Christians and Liberal Jews. My paper will, to a considerable extent, assume that this extension of the adjective was intended. Still clinging to the title, I notice further that I am to speak about the relations between Liberal *Christians* and *Jews;* not of the relations between Liberal Christianity and Judaism. The two subjects are cognate, but not wholly identical. And in the very unlearned and untechnical remarks which I propose to address to you this morning I shall remember and make use of the distinction. I shall speak of actual life and of men rather than of theory and doctrine. I shall speak of Jew and Christian more than of Judaism and Christianity.

Now whatever may be said as to the choice of the particular Englishman who is now speaking (as to the excellence of the choice of the particular American there can, I think, now be no manner of doubt), it was, I have no hesitation in saying, eminently right and reasonable that the two chief speakers upon this particular subject should be an American and an Englishman. And for this reason: America, (by which term I mean the United States), and England have a peculiar place in this matter. The relations between Liberal Christians and Liberal Jews, or even dropping the adjective, the relations between Christians and Jews, are, upon the whole, in these two countries, closest, best and most interesting. What actually exists and goes on in America and England best enables us to think and dream of what the good future may have in store for us. There the real is the best starting point for a picture of the ideal. And certainly if we keep to the adjective for both Christian and Jew, we may say that in America and England the relations are most intimate and cordial between those who are keen about religion, being Christians, and those who are keen about religion and are Jews.

On the other hand, there are interesting and marked differences between the relations of Christian and Jew in America and the relations of Christian and Jew in England, and for the purpose of this conference the *peculiar* features of excellence,—or without prejudging that, let me say, of intimacy—in the relations

between Jew and Christian in those two countries have each their special interest and value. To put the matter briefly, it may be said that the public relations of Liberal Jew and Liberal Christian are most developed and intimate in America, while the private relations of Jew and Christian are most cordial and intimate in England.

For, speaking generally, it may be said that my country, England, is a paradise for the Jew. In England that bad and odious thing known as Anti-Semitism, whether it be political, or professional or social, whether it depend on religious hatred or race hatred, or on pride, or on prejudice, is practically non-existent. What there is of it stalks in darkness, and does not venture to lift its ugly and unhallowed head. It is for our purposes, and certainly, for all cultivated persons, whether Christians or Jews, a negligible quantity.

The consequence is that in England we find actually existing an indispensable basis for any wholesome or ideal relations between Liberal Christian and Jew, namely a free and unfettered, equal and harmonous social intercourse between men and women of one faith and men and women of the other. There can be no perfect relations without that. Men of different denominations must learn to know and care for each other before they can properly understand and appreciate the religions which have had so large a part in the creation of their respective personalities. If I greatly care for another man, I shall begin to think less lightly of all that belongs to him, of all that caused, and helped to produce, the man I care for. Loving him, I shall respect his religion. Intimate friendships between Jews and Christians are the wholly necessary basis for any right relation between them. I do not say that it is necessary for *every* Jew, or even every *Liberal* Jew, to have intimate Christian friends, or for every Christian, or even every liberal Christian, to have intimate Jewish friends. There would not, for one thing, be enough Jews to go around. But it is necessary that *many* Jews and *many* Christians should have such friends. And this is the state of things which you get and find in England.

I hope the audience will not think me egoistic or conceited if I cite my own case, which is by no means exceptional, unless it perhaps be that I may regard myself as specially favored in the number and excellence of my friends—both men and women. But who are these friends? Some obviously are men and women of my own community and faith, but very many, on the contrary, are not. They are Christians, and Christians of every shade of opinion. Orthodox and Liberal Roman Catholics, orthodox and Liberal Anglicans and Protestants, Unitarians and what not! In different ways and degrees I greatly care for them all, and I think I may add that in different ways and degrees they all have some regard for me. They are friends with whom the subject of religion is not avoided or fought shy of. There is no closed door, but, on the other hand, there is not the slightest attempt to convert. We learn from, we do not seek to win over or change the opinions of, the other.

I dwell upon this indispensable basis of intercourse and friendship because in Central and Eastern Europe it seems so little known. One of my dearest friends is a clergyman of the Church of England, and with him it so happens that I travel about in Switzerland and elsewhere. Not very far from this hall lives a dear Jewish friend to visit whom I often come to this great city. Her husband, alas dead, was one of the finest Rabbis, one of the finest Jews, and one of the noblest men, whom I have ever seen or shall ever see. When my Christian clergyman friend first accompanied me to Berlin, it was to us half comical and half pathetic to see among the Jews collected one evening around my other friend's hospitable board, the astonishment and envy which the fact that a Christian clergyman and an undoubted Jew were traveling about together, on terms of closest personal friendship and of absolute equality, excited in their minds. "Was he a real bona fide clergyman?" they whispered to me. And I told my friend that next time he must put on his longest black coat and his most professional attire the more to impress them with the wonder. I fancy that it seemed to them too good to be true.

Much personal intercourse and friendship between Christian and Jew, is, I repeat, essential for the most perfect "relations." And this is so in spite of certain dangers, which may, and occasionally do, arise—dangers especially to the Jew, just because his numbers are few, and his continued distinctiveness is therefore more difficult to maintain. I will just allude to these dangers with a single word. The first danger is intermarriage, for if the Jew desires (and every professing Jew, be he orthodox or liberal, does desire) to maintain his religion, he can only do so by a rigorous rejection of mixed marriages. The second danger is that, through unlimited social intercourse, combined with the subtle effects of environment, education and literature, the distinctive peculiarities of Jewish Theism,—seeing that those who hold to it are a tiny minority living amid a huge majority of Christians—may be watered down and whittled away. I do not deny these dangers, but I think we must be prepared to face them for the sake of a higher good.

For this is the rather difficult, or as some may say, fantastical, thought which I now want to express. Let me illustrate it by an analogy. We all strive towards, and agree that we ought to strive towards, a golden age, a Kingdom of God upon earth, when there will be no sin and suffering, nor error and woe. Yet we realize that these imperfections are conditions of progress, and to have attained seems to spell stagnation and perhaps decay. Nevertheless, unrealizable as, in many ways, the moral ideal may be, we strive towards it. Similarly, may it not be said that though each religion dreams of, or even works for, a time when all men shall be of the same faith, and though many of us welcome premonitions and approachments of that unanimity with unfeigned gladness, yet the complete arrival and fulfilment of it seem, on the one hand, impossible, and on the other hand—without immense changes in human nature and power—undesirable and impoverishing? To my unphilosophic mind the right or ideal relations between Jew and Christian to some extent depend upon both sides of this antithesis or antinomy, that is, upon the fact that, in one way or in some respects, we do, and that in another way or in other respects, we do not, want and desire everybody to think religiously alike.

Why we want and desire everybody to think religiously alike—to have the same religious faith—is obvious. If we believe that we own and hold the best and truest faith, we inevitably would wish that all the world should own and hold it too. But may we not, while believing and wishing this, yet also believe

that, for a long reach of time at any rate, various kinds and types and phases of Theism are good and desirable, because the conception of God and of his relation to the world is so big and so manifold that men cannot embrace and understand and realize and cherish every aspect of it with equal emphasis and intensity? May we not hold that for long reaches of time different aspects or formulations of the truth, different approachments to it, even different metaphors and symbols of it, may appeal most to different minds and to different groups of men? Had not different groups best work their way upwards on their own lines and in accordance with their own historic past? And if, for long reaches of time, we cannot all possess every valuable nuance, aspect and shade of truth, might it not, for a long while, tend to the spiritual impoverishment of humanity as a whole, if any group, who held some particular phase of Theistic truth, were wholly to disappear or to be merged into another group, seeing that the bit of truth which the one group held or emphasized, the other group might not be able to hold in addition to their own bit, or to emphasize as clearly?

It is, then, upon the conclusions which are implied in these questions—upon the view, that is, that different religions or sub-religions may each contain in some special nuance and aspect of Truth, or may *emphasize* one aspect and nuance with especial clearness and cogency, and that therefore the separate existence and development (upon its own lines) of each religion is, for a long while yet, of advantage, for humanity as a whole, that my conception of the ideal relations between liberal Christian and liberal Jew, at least partially, depends.

But for the natural man and for the eager believer such a conclusion is somewhat difficult to accept. Even the liberal Christian and even the liberal Jew are both inclined to think that the truth, the whole truth and nothing but the truth, resides with their own particular creed. The Christian, for instance, even if he be a liberal Christian, and in some cases all the more when he *is* a liberal Christian, tends to believe that Judaism, at all events, is a religion which belongs, or should belong, exclusively to the past. He tends to believe that Judaism, at all events, has no part or lot in the modern world and no role to play in the religious history of the world. Judaism, at all events, belongs to the museum and not to life. Its efficiency ceased 1,900 years ago when it gave birth to Jesus and to Paul. Judaism, at all events, represents in religion *"ein uberwundener Standpunkt."* And as to liberal Judaism its case, so the Christian, and even the liberal Christian, is inclined to think, is even worse. Orthodox Judaism is, at all events, an anachronistic survival of something which was once real. But liberal Judaism is nothing at all. It has no right to existence; it really has no leg to stand upon, whether the leg of history or of logic. Not unlike, or at least a worthy parallel to, this estimate of Judaism by many Christians is the frequent estimate of Christianity by many Jews. If many Christians think that Judaism is incomparably poorer and feebler than Christianity, many Jews hold that Judaism is incomparably truer, better and more ethical than Christianity. What is good and true in Christianity has been taken over from Judaism and is thus not new; what is new is not true. And if many Christians are often disposed to think that liberal Judaism has not the smallest right to the name Judaism any longer, or hold, as I have just remarked, that liberal Judaism has no logical leg to stand upon, precisely the same compliments are paid by many Jews to liberal Christians. For liberal Christianity, we are often told by them, is not really Christianity at all. Unitarians have no right to call themselves Christians, and there are many who refuse the Unitarian name, who yet, if they were consistent, ought nevertheless to call themselves by it. Some Christians seem to regard us liberal Jews as semi-Christians with a Jewish veneer, while some Jews seem to regard my liberal Christian friends as semi-Jews with a Christian label. Each party too often denies the worth and justification of the other.

I think that if we want the best religious relations between Christian and Jew, this depreciation of one by the other must gradually cease. We want not only toleration, but something more than toleration. *"Toleranz,"* said Goethe—and his weighty words apply here with peculiar force—*"Toleranz sollte nur eine Vorubergehende Gesinnung sein; sie muss zur Anerkennung führen. Dulden heisst beleidigen."* .We want not merely toleration, but respect, and not merely respect, but recognition.

And what is it that we have to recognize? Among other things surely this; that each religion, and even each liberal variety of each religion, will not only continue to live a long while, but will have something special and valuable to live for, something of worth and good to place upon the world's big spiritual altar, something distinctive and precious to offer towards the total religious store.

Is it not possible that while Jews and Christians both continue to think that their own religion has, upon the whole, more truth and more excellence than the other, yet each should allow that the other contains some aspect of religious truth, some shade or particle of spiritual value, which the superior creed has not? May not each hold that the other has a true justification for its continued existence, for its separateness, for its old historic name?

Is not what we feel about our mothers and wives, or husbands and fathers, some sort of right analogy? I think my wife a grander creature than your wife, and I love her more, but I not only recognize that you are no fool in thinking about your wife as I think about my wife, but I even recognize certain distinctive and special excellencies in your wife, though I hold that upon the whole she is inferior to mine.

I cannot help feeling fairly sure that Christianity and Judaism must each possess certain peculiar and distinctive aspects of that perfect truth which, in its own completeness, is beyond the ken and the expression of man. If it were not so, I cannot believe that they would have endured so long in their separateness, satisfied so many souls in so many generations, have passed through, and emerged from, so many trials, and have produced such fine and peculiar spiritual creations.

So it seems to me that a second need in the ideal religious relation of Jews and Christians, and especially of liberal Jews and liberal Christians, to each other is that they should, where possible, learn a little about the specific excellencies of the other. What happens so often now is that each seems to study the other, so far as it can be called study, in order to find contrasts and to pick holes. I find that many Jews

use Christianity as a foil to Judaism; the demerits of the younger faith set off the virtues of the older religion more brightly. Precisely the same method is pursued by many Christians with Judaism. The law is found to be a lovely foil to the Gospel, and with a fine imaginary description of its burdens the liberty of the Christian is exhibited on a grander and more delightful scale. This sort of thing must cease. It is old-fashioned, unhistorical, illiberal. Every religion has its defects and excesses and weaknesses as well as its qualities, strengths and virtues. But what we should be first and mainly concerned with is the qualities, not the defects. What is the strength of the Law—that is what the Christian has got to learn. What is the strength of the Gospel—that is what the Jew has to discover. To the Christians, Law and legalism must no longer mean aridity and outwardness and *Werkheiligkeit* and self-righteousness and despair, and all those silly old familiar catch words. And to the Jew, the Cross of Christ must no longer mean foolishness, and the teaching of Jesus must no longer be found to be either old or bad, and Paul (most difficult need of all) must no longer be regarded as a mere corrupter of ethical monotheism. These one-sided views must disappear, and hard though the effort is, we must seek to open our eyes and learn the excellencies of a faith which is not, and never will be, our own. We must abandon the old simple antitheses, the old shibboleths; we must give up that delightful simplicity by which we used to think that all the truth was with us and all the error with our neighbors, and yet we must remain no less ardent Christians and no less ardent and convinced Jews than we were before or than our fathers were in the days of old. If the Jew has intimate Christian friends, and the Christian has intimate Jewish friends, it will be all the easier to do this, because the Jew and the Christian will perceive that Judaism and Christianity are not mere dry and dead collections of doctrines, but that they are primarily vital states of the soul, the religions of actual men and women, who live by them, and live by them lives of varied excellence—lives of devotion and self-sacrifice, of loyalty and patience, of faithfulness and love.

Both Christians and Jews will naturally have their own special conceptions of the future; they will have, and continue to have, their own distinctive views of the divine mission entrusted to their own religion. But it is impossible for each to believe that God is also somewhat with the other? Long ago the Jewish philosopher Maimonides conceived the fine idea that Islam and Christianity were divinely ordained in order to lead up the pagan races of the world by gradual steps—such as the hardness of their hearts might bear—to the steep purity of Jewish monotheism. Such an idea did him the utmost credit. We have only to apply and develop it, each in our own way, for good and useful purpose today. Liberal Jews and Liberal Christians, at any rate, should be able to appreciate the doctrine of *truth combined with, or embedded in, error.* The Jew will still continue to disbelieve in the Incarnation, but what he will seek to understand is the truth, or the fragments of truth, which that erroneous doctrine represents or contains. The Christian will still continue to think Jewish monotheism too abstract or Jewish legalism ethically inadequate, but what he will seek to discover and realize is the bits of special truth and excellence which this defective monotheism and this ethically inadequate legalism must nevertheless contain. It is easy enough for us to see the faults of the other man's religion; what, however, we have to try to see is its virtues.

The Liberal Christian and the Liberal Jew have clearly, or should have clearly, special ties to unite them in a sympathetic alliance together. For if their substantive is different, their adjective is the same. There are certain ways of looking at religion which, I suppose, are more or less common to liberals all the world over, and these common ways should help to make the relations between liberal Christian and liberal Jew more sympathetic and intimate. The asperities and crudities of either religion are toned down and avoided in the Liberal presentation of it. The very doctrines which sundered widest Jew from Christian and Christian from Jew are no longer the same in this liberal garb or liberal modification. The Incarnation is not quite the old Incarnation; the divinity of Christ is by no means the old Divinity; the Law is not by any means the old Law; Legalism is not quite the old Legalism. On each side there are changes, modifications, softenings down; on each side there are (though this is often hidden from the eyes of both) *rapprochements* and bridgings over. The right of the Liberal Jew to call himself a Jew is questioned by the orthodox Jew; the right of the Liberal Christian to call himself Christian is questioned by the orthodox Christian. Hence it is that, in his eagerness to vindicate his Christianity, the Liberal Christian sometimes outdoes his orthodox brother in misappreciation of Judaism, while *mutatis mutandis* the same may be said sometimes of the Liberal Jew in his misappreciation of Christianity. Such excesses are human, and must be gently dealt with and gently condemned. To gain a true appreciation of religious quarrels and misunderstandings we must, as Jowett would say, place ourselves above them. The ferment of Liberalism must, I take it, in the long run bring men together, and tend to open their eyes and remove their prejudices.

It is unnecessary, and any way it would take too long, to explain why it is so much easier for a Liberal Christian to appreciate, let me say, Buddhism than Judaism, or for a Liberal Jew to appreciate, let us say, Hindu Theism than Christianity. The reasons are of various kinds and considerable in number; they are also in their totality of considerable power. Yet, even so, we may hope that Liberalism and enlightenment will be strong enough to tackle them gradually, and gradually to overcome them.

In those admirable articles of his in the *Revue Critique* and in the *Revue d' histoire et de litterature religieuses*—articles from which some of us have had sometimes to smart a little, though the smart was healing and bore no sting—M. Loisy has again and again hinted that no historical religion is, or can be, the absolute religion. I think that the progress of Liberalism will prove the truth of the great critic's words. Not all truth is contained in any one, even great, religion. And perhaps no less important is the complimentary doctrine that in all the distinctive teachings of the great religions there is truth as well as error, a divine as well as a human element. Perhaps, too, the progress of Liberalism may teach us better to probe beneath the surface, to be less deceived by words, and to look in any religion for living inconsistencies (whether they serve our polemical turn or no) rather than for lifeless deductions from dogmas

themselves only half understood, and too often grievously distorted and artificially exaggerated and swollen out.

To enter into specific examples and illustrations would here be out of place. It might, perhaps, however, be added that a modified view of Inspiration and Revelation, and a more critical and philosophical estimate of sacred scriptures, may also tend to improve the religious relations of Liberal Christian and Liberal Jew. If the one may no longer find absolute and unalloyed perfection in the Pentateuch and Prophets, the other may come at last to make similar concessions about the Gospels, whether Synoptic or Johannine.

On the one hand, the Jew may be able to reach forward to an estimate of the teaching of Jesus and Paul which will seem to his Christian brother more adequate or less provincial; on the other hand, the Christian may be more willing to let himself be guided by Jewish authorities, who after all know something of their own literature and its meaning, into the inner shrines and sanctuaries of post-Biblical Judaism. His estimates may become less churlish and more accurate. The Jew, however, must seek to make his brother's path more smooth, and here Jewish scholars and Jewish men of letters should take to heart more fully than they hitherto have done those wise and famous words: "How shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? . . . Translation it is that openeth the window to let in the light; that breaketh the shell that we may eat the kernel; that putteth aside the curtain that we may look into the most holy place." Let the Jewish scholar give heed and make the application.

Sympathetic and even cordial can be the relations between Liberal Christian and Liberal Jew, seeing also how much there is which is common between the two creeds. But of such common elements there is no need to speak. Yet we are dealing with relations, relations of the present and relations of the future; and relations imply two separate entities or existences between whom the relation is made up. Thus the very terms of my subject suggest the conclusion; relations and good relations, but relations still, not amalgamation. The members of neither Judaism nor Christianity will abandon the deep conviction of the special divine mission entrusted to their own faith. The sheet anchor of the Jewish religion—whether in its orthodox or its liberal form—is a profound belief in what is called the mission of Israel. Doubtless every Christian—whether orthodox or liberal—has for his own faith and its future a precisely similar belief. These convictions are fundamental and determining. But what deserves emphasizing once more is that the strength and vitalizing power of a given religion—certainly of Christianity and Judaism—lie partly in its history, and its traditions, in its memories of, and its links with, the past, as well as in its hopes and visions of the future. It is a good thing and not an evil that neither Judaism nor Christianity, even in their most liberal forms, should desire to undermine this peculiar strength and energy by merging themselves together and forming out of the common residuum another brand-new religious denomination. Such a merging together may belong to a distant and dimly descried future. But, for a long while yet, each must develop along its own lines, in accordance with its own particular genius. Through such separateness both religions will best ensure that no distinctive excellence of either should be lost to themselves or to the world. Yet this separateness does not, I think, preclude that each should learn from the other. And so, in the far distant future, one may conceive that a time may possibly come when through vital growth, and unforced absorption of harmonizing truth, the two liberal religions may perceive to their respective astonishment that not much more than names and memories still separate the one from the other. But such remote anticipations can have, and should have, no effect upon present action or upon the relations of today and tomorrow.

I have spoken so far of relations which are not necessarily meant to manifest themselves in any outward and public form. Yet there is no reason why this outward and public form should not gradually be brought about, and in America, as we have just heard, such is already the case. We have to remember that there are matters in which a Liberal Jew and a Liberal Christian have common sympathies, agreements and interests over against both orthodox Christianity and orthodox Judaism. They can express these sympathies and agreements without in any way being false to the more momentous agreements (as each conceives them to be) which unite them to the more orthodox forms of their own faith. It is not *their* fault if these religious sympathies with each other may appear more prominent to the public eye than their really deeper sympathies with their own orthodox brethren. Such an impression, if it is hastily formed, will only be due to the aloofness of the orthodox, and not to any waning of devotion in either Liberal Jew or Liberal Christian to his own particular faith.

A public manifestation of good relations and warm religious sympathy between Liberal Jew and Liberal Christian can be most easily exemplified in the interchange of pulpits, a movement which, though the time is hardly ripe for it in England, has been for a long while prevalent in America. Hence the great propriety that an American should have spoken on the right relations between Liberal Christian and Jew as well as an Englishman. For in the United States, as we have heard, Unitarians, and I believe other Liberal Christians too, often occupy Jewish pulpits, while Jewish Rabbis occupy theirs. Neither Jew nor Christian gives up anything of his own distinctive tenets, and yet neither feels the smallest discomfort. The interchange is an exercise in good will and in that higher recognition or appreciation which Gœthe has told us is to be the final goal of toleration. Its effect upon the congregations before whom it takes place must surely be considerable, and has been lately witnessed to by no less a personage than the President of the United States himself. For at a Jewish banquet, where President Taft was recently entertained, he told the story how he, a Unitarian, was wont to worship at Cincinnati in a church which then stood opposite to a Jewish Synagogue. Its Rabbi, Dr. Wise, a notable and distinguished man, who played a great part in the development of American Judaism, sometimes occupied the adjoining Unitarian pulpit, and the future President heard him and got to know him, and without losing a particle of his belief in Unitarian Christianity, conceived a higher respect for, and obtained a better understanding of, the religion, and perhaps even of the personalities, of his Jewish fellow-citizens.

And now to bring this tentative and scrappy paper to a speedy conclusion, let me sum up by saying that I picture the right religious relations between Liberal Christian and Liberal Jew to consist, on the one hand, in long continued independence and separateness, and, on the other hand, in sympathetic understanding and mutual good will, leading ultimately to a very gradual approach of the one to the other. Naturally the Christian will conceive that approach to consist mainly in the Jew becoming more Christian, and the Jew will conceive that approach to consist mainly in the Christain becoming more Jewish. The truth, perhaps is rather that there will at last be a meeting and a joining of hands somewhere about the center, but seeing that it is a Jew who is the speaker he may be pardoned for believing that, whenever and wherever the union takes place, and with whatever modifications on either side, it will at least fulfil and realize the words of the prophets,

"And the Lord shall be king over all the earth; in that day shall the Lord be one and his name one." For "Israel shall blossom and bud, and fill the face of the world with fruit."

William James as Patriot

While the tributes to the great and varied services of William James still have conspicuous place in our American journals and multiply impressively the world over, special tribute should not fail for his lofty patriotism, his sensitiveness to every lapse of the republic from its highest ideals, his burning criticism of every selfish and unworthy national policy, and his untiring endeavors to make his countrymen realize that nothing could be good for them which was not good for the world. True patriotism he held with Emerson to be the joy and pride which a particular people feels in making its own noblest special contribution to the welfare of mankind; and the bastard patriotism, the brag and bluster, which have become so common in the country in the last dozen years, accompanying our new military follies and iniquities, were an abomination to him. These things meant to him recreancy and prostitution.

The highest function of America, as he conceived it, is that of leading the nations in a great new era of international co-operation and human brotherhood; and this made him a consecrated servant of the movement for the peace and better organization of the world, which has become the commanding cause of our time. His address at the International Peace Congress in Boston in 1904, his presence at the New York Congress in 1907, taking the chair at the Harvard Union the week afterward when Stead addressed the Harvard students, and his defense of Stead in the newspapers from unjust criticism—these are some of the things that stand out in one's recollection of his steady devotion to the great cause in these troubled years.

Pre-eminently he sought to inspire the cause with heroism, for he was himself heroic and loved heroism. It will be remembered how, with something of the very St. Francis spirit, he somewhere pleads with scholars against the miserable fear of poverty in this materialistic age, and almost longed for a new scholarly order based upon superiority to poverty, as a protest and a sign. So he would have the peace cause heroic —this was the burden of one of his last utterances— with its followers inspired by such vision of the great constructive and self-sacrificing efforts to which the world calls them as should give them the soldierly heart and nerve.

William James' virtues were not abstract, in this field nor any other. He did not simply denounce wicked wars in general; when his own country went into wicked war, as he conceived it, he condemned that particular wrong. Our whole course in the conquest of the Philippines found no severer, more constant or more thoughtful critic than he. The best contemporary judgment has usually proved the final verdict of history. General Grant's judgment, pronounced at the end of his life, that our Mexican war was "one of the most unjust wars ever waged by a stronger against a weaker people," was the verdict of the American intellect and conscience at the time. We cannot remember too often nor too seriously today, as the complex evil results of our course in the Philippines more and more unfold, the solemn voices of condemnation and warning that were raised at its inception. Benjamin Harrison and Grover Cleveland, both of our then living ex-Presidents, spoke the warning. Sherman and Edmunds and Reed, successively the most honored candidates for the presidential place, spoke it. Miles and a hundred chivalric soldiers spoke it. Andrew Carnegie and a score of the great captains of finance and industry spoke it. The organized working-men of America, from east to west, spoke with one voice. Howells and Mark Twain and John Burroughs in New York spoke out the old American truths as loyally as Higginson and literary Boston.

"Cursed is the war no poet sings," is the fine authoritative line of one of our Boston poets; and we shall all soon, I think, rejoice together that, although the Revolution and the Civil War hold so great and sacred place in our literature, there is no single reputable song there which celebrates the conquest of Mexico or the conquest of Luzon. Massachusetts especially may look back with profound gratitude to the position of her leaders in that time of test. The Demosthenes of the hour in the Senate at Washington was George F. Hoar. In the House of Representatives there was no influence more potent or righteous than that of Samuel W. McCall. The foremost of the protesting scholars and teachers of the country was President Eliot. The leader of the popular agitation, not in Massachusetts only, but in the country, was the venerable George S. Boutwell.

But in all the great company of faithful witnesses to the high American principles whose remembrance and respect that solemn hour commanded, none was more faithful than William James, and none took the situation more anxiously to heart. His speeches in Boston meetings, his letters in the newspapers, his letters to friends and his impassioned conversation—all have persistently through the years reflected his pure patriotism, his sensitiveness for the national honor, his hatred of arrogance and a giant's tyranny, his sympathy for the upward-struggling lowly, his devotion to the rights of man. The concrete issue revealed the fundamental social and political principles which informed and ruled the noble life. It is in citizenship like this that the hope of our American future lies; and while we proudly remember the brilliant philosopher, let us gratefully remember also the consecrated citizen.

EDWIN D. MEAD.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

EDITOR ..... JENKIN LLOYD JONES
ASSISTANT EDITOR ..... EDITH LACKERSTEEN
DEPARTMENT EDITORS ..... MRS. WM. KENT, MISS MARY E. HAWLEY

EDITORIAL CONTRIBUTORS:

Jane Addams, James A. Blaisdell, Francis A. Christie, Joseph H. Crooker, John Faville, William C. Gannett, Fred V. Hawley, Charles M. Henderson, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, E. P. Powell, Granville Ross Pike, Edwin A. Rumbail, William M. Salter, Frederick Starr, Joseph Stolz, Eugene G. Updike, Fred Aiban Weil, James H. West, R. A. White, Charles Zueblin, Albion W. Small

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do good is my Religion."

FOREIGN NOTES.

THE BERLIN CONGRESS OPENING.—"Monday morning. The *Kaisersaal* of the *Landwehrcasino* is filling with the unwearying, for the International Congress is just opening today, everything thus far having been merely overture." With these words the *Vossische Zeitung* opens its report of the first general session, from which I take what follows: Music was furnished by singers from the Kaiser Wilhelm Church, who rendered *"O bone Jesu"* by Palestrina and *"Sei getreu"* by Blumner. Between the two came the devotional remarks of Doctor Martin Rade on the religious treasure which we have in earthen vessels. President Schrader in his opening address sketched the development of the Congress and outlined the peculiarities of the religious situation in Germany. There is no church of the empire, the Evangelical church being divided into as many separate churches as there are states. Within these churches there is an active struggle between the believers in creeds and those of a freer tendency. Sects, however, play a very small part, there being none that approaches in importance those of England and America. The Catholic church is a closed unity and suppresses with its characteristic power and consistency the efforts for independence, which come, not from the people but from scholarly circles; nevertheless, this element is making itself more and more felt. The Jews possess wealth and culture, and, legally, religious equality; but practically this is sometimes curtailed. Rapid economic development has pushed material interests far in advance of ideal ones, and the result is a widespread indifference to religion among the upper classes. Social democracy especially cultivates opposition between the laboring and the possessing classes. In Germany, as in no other land, there is a feeling of direct hostility to the church and to religion among a considerable portion of the laboring class. Modernistic, free-religious and exclusively ethical movements are not wanting in Germany, pressing these views with zeal and enthusiasm. An encouraging feature of the German religious situation is the strong philosophical, historical and theological interest which has brought about such a brilliant development of theology, especially on liberal lines. For the first time, and with great success, German theology has attempted to make itself popular. The great collections of its thoroughly scientific yet perfectly readable works are widely distributed and the conservatives have found it necessary to pursue a similar course.

The Congress has nothing to do with church policy; it has no wish to found a church, whether dogmatic or undogmatic, nor to disturb existing churches. Most of its members are connected with religious bodies which they have no intention of leaving and in which they will continue to be active. They seek to promote more friendly relations between the various religious fellowships. President Schrader closed with Lessing's fable of the power of the rings and the judgment as to their worth.

Doctor Wendte reported the membership at the Boston Congress as 2400. He greeted Germany as the birthplace and home of protestantism, and especially liberal protestantism, whose distinguished representatives and leaders foreigners would now have an opportunity to meet personally. "We have long drawn instruction and encouragement from the notable achievements of the religious spirit in Germany, in the domains of philosophy, historical sciences, criticism, biblical study, church activity, social and benevolent organization. We rejoice that we can now learn of all this at first hand and refresh ourselves by personal contact with great personalities whom we have hitherto known only through their writings.

"Your theologians have freed us from the tyranny of the letter and of prejudice; have given us a new Bible, a new Christianity and a higher estimate of the great world-religions which lie just outside the domain of Christianity. Does not all this give us the right to greet you here in your intellectual home, to visit the shrines of a Luther and Lessing, a Kant and Hegel, Goethe and Schiller and Schopenhauer, that we may give expression to our gratitude and sense of fellowship?"

Doctor Wendte, recalling Congress workers who have passed on, paid much appreciated tributes to the loved German professor, Otto Pfleiderer, and his French contemporary, Professor Jean Réville.

More specialized tributes to the value and influence of German theology followed from J. Estlin Carpenter of Manchester College, Oxford, Dr. Bonet-Maury, Paris; Professor Groenewegen of Leyden, Rev. Tudor-Jones of Australia, and others. M. E. H.

Not many friends my life has made;
Few have I loved, and few are they
Who in my hand their hearts have laid;
And these were women. I am gray,
But never have I been betrayed.
—*J. G. Holland.*

Friendship Place Cards

1 In Friendship ev'n Thought meets Thought.
2 A Friend to Help.
3 Faithfulness.
4 A Faithful Frende is a Strong Defence.
5 Friendship's the Privilege of Private Men.
6 Friend is a Word of Royal Tone.
7 Friends who Redeem our Negative Days.
8 Only Way to Have a Friend.
9 Memories in Common Endear our old Friends.
10 A Faithful Friend is Better than Gold.

Hand Colored. *Each,* 10 *cents*

LIBERAL RELIGIOUS LITERATURE

Unitarian and other Liberal Religious Literature will be sent fre on application to

MISS LILLIAN ELLIS,
1615 St. Anthony Ave., St. Paul, Minn.

BOOKS

By Jenkin Lloyd Jones.

Jess: Bits of Wayside Gospel. net $1.50

What Does Christmas Really Mean? John T. McCutcheon and Jenkin Lloyd Jones. With colored cartoon cover and frontispiece by Mr. McCutcheon. Boards ..... .50

Love and Loyalty. Sermon preached to the Confirmation Classes of Abraham Lincoln Centre. Cloth, net, ... $1.50

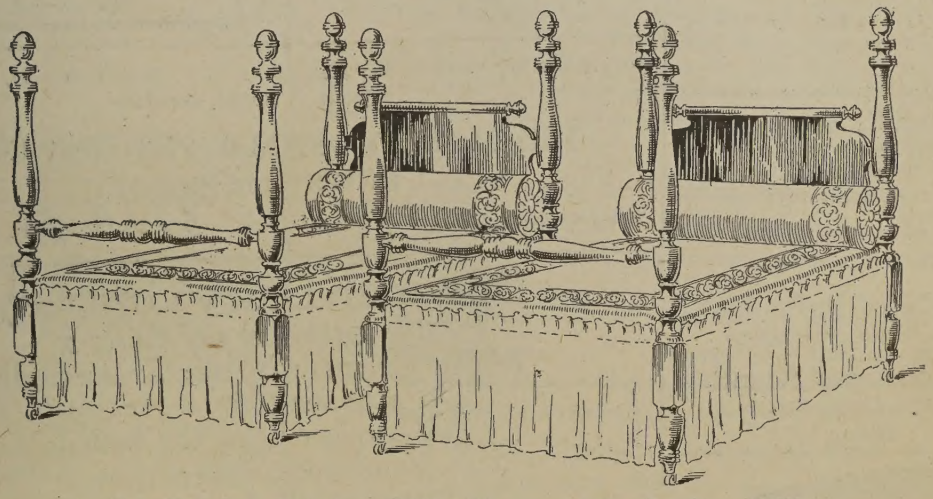
Sermons preached to the Confirmation Classes of Abraham Lincoln Centre. Net. $1.50.

UNITY PUBLISHING COMPANY
Abraham Lincoln Centre
Chicago.

These beautiful mahogany four-posters at $39 each

(in either full or single width) are typical of hundreds of remarkable values to be found on our floors--values which you should know about before you make considerable furniture selections.

Like all the rest of the furniture we offer, these beds are of most reputable make. They are of good stock; are massive, elegant, refined.



Length, 6 feet, 10 inches. Width, full size, 4 feet, 10 inches. Width, single size, 3 feet, 8 inches.

Thickness of post at base, 3½ inches; at turnings, 3¼ inches

Height of head posts, 4 feet, 11 inches. Height of head board, 3 feet, 8 inches.

In all departments are things equally good; equally good in design and equally good in value—many of them pieces made in accordance with designs and specifications submitted by us, or designed especially to our order, and bought in quantities sufficient to insure the customer the lowest possible price.

So much of the best furniture of the best makers is shown in Chicago exclusively at this store that it is impossible to purchase discriminately without knowing our immense stocks.

The Tobey Furniture Company

Wabash Avenue and Washington Street, CHICAGO

LAUREL LEAVES

Illustrated by Bertha E. Jaques, Bertha L. Corbett and Other Artists.

1. The New Year. Horatio N. Powers.
2. Nature's Ministries (To a shut-in). Evelyn H. Walker.
3. Many Dear Things of His Providence. W. C. Gannett.
4. Thou Mindest Me of All Bright Things (To a young girl). Evelyn H. Walker.
5. From Wishing-Land (Wishes for her birthday). Robert Louis Stevenson.
6. Sunset and Afterglow (To one in the afternon of life). Evelyn H Walker.
7. My Dead (For Consolation). F. L Hosmer.
8. Flower Messengers (With a gift of flowers). Evelyn H. Walker.
9. Not by Appointment Do We Meet Delight and Joy. Gerald Massey.
10. Thy Birthday, Dear! Lilla T. Elder.
11. Love Be True to Her. (A wish.)
12. For a Marriage Day. Gerald Massey.
13. A Rosary (For lovers or friends). Owen Innsley.
14. The Assurance of Things Not Seen (For Easter). Evelyn H. Walker.
15. Behold a Friend. D. M.
16. Surprise (On immortality). Malthie Babcock.
17. The Mothers. William C. Gannett
18. The Little New Daughter.

Plain, each ..... .05
Hand colored ..... .12
One dozen in box (your choice), postpaid $1.50

UNITY PUBLISHING COMPANY
Abraham Lincoln Centre
Chicago

FOR NIGHT TRAVEL

Between CHICAGO, ST. LOUIS and KANSAS CITY choose "The Only Way"

Chicago & Alton R. R.

Electric block signals, electric search head-lights, electric lighted trains, over a completely rock-balasted roadway underlaid with boulders and underdrained with tile.

A Railroad with Character

GEO. J. CHARLTON, Passenger Traffic Manager
R. J. McKAY, General Passenger Agent

KEISTER'S LADIES' TAILORING COLLEGE

MARIE BALLEW

Bush Temple of Music
800-808 N. CLARK STREET
Cor. Chicago Avenue

Oakland Music Hall Bldg.
3977 COTTAGE GROVE AVE.
Corner 40th Street

WRITE OR CALL

Sample copies of Unity sent anywhere, upon request. Subscription price, $2.00 per annum.

PROCTOR ACADEMY
Andover, N. H.

Healthfully located in the foothills of the White Mountains. Co-educational. Separate Dormitories. New Buildings. Preparatory and Business Courses. Certificate Privileges. Social Culture. Gymnasium. 10 Acre athletic field. $250 a year—no extras. For catalogue address Theodore Parker Farr, A. M., Principal.

DRUGS BEST QUALITY COMPLETE STOCK
C. R. WALGREEN & CO.
Successors to W. G. Valentine
3900 Cottage Grove Ave.

FOR
ICE CREAM
Unexcelled in Flavor, Richness and Purity telephone Oakland 290
Frozen Arts
743 East 43rd St.

John I. Oswald, President and Treasurer — Chas. F. Blakely, Vice President
James P. Kugler, Secretary

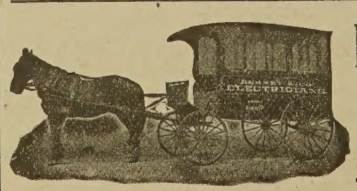
THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders

Telephone Main 2353 — 126-132 Market Street, Chicago

Bowman Dairy Company
Milk bottled in the country
Milk · Cream · Butter · Buttermilk
Do our wagons serve you?
Why not have the best?
4221-4229 State Street
Telephones at all division offices.
Evanston ·· Chicago ·· *Oak Park*

FONGER'S SANITARY BAKERY
Shop and Ovens in rear of store. Your inspection invited.
3852 Cottage Grove Ave.,
Phone Douglas 5962

CLARK-LYON COMPANY
Successors to W. D. Clark & Co.
Fine Groceries and Meats
3917-19 COTTAGE GROVE AVENUE.



BERNET & CO. Phone Douglas 1136
Fine Residence Work Especially
Electricians and Locksmiths
3975 Cottage Grove Ave

St. Louis

VIA THE

ILLINOIS CENTRAL RAILROAD — CENTRAL MISSISSIPPI VALLEY ROUTE

10:02 A. M. 10:15 P. M.
FROM CHICAGO
DAYLIGHT AND DIAMOND SPECIALS
By Way of Spingfield

Buffet-club cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.
S. G. HATCH, Gen'l Pass'r Agent Chicago.

HAND SAPOLIO

FOR TOILET AND BATH

Delicate enough for the softest skin, and yet efficacious in removing any stain. Keeps the skin in perfect condition. In the bath gives all the desirable after-effects of a Turkish bath. It should be on every wash-stand.

ALL GROCERS AND DRUGGISTS

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
'Phone Oakland 78. 192 E. 47th Street
Choice Plants and Cut Flowers

PRINTING

We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :

Oakland Printing House 161 East 39th Street Phone Doug. 4305

J. H. CRAWFORD

Stationery, Blanks
School and Miscellaneous Books
School Supplies
Fountain, Gold and Stub Pens
Birthday and Post-Cards
City and State Maps
City Trolley and Auto Maps
Toys, Cutlery, Combs and Brushes
Daily Papers and Magazines
Confectionery
Two Circulating Libraries

3950 Cottage Grove Ave.
Two Doors South of Oakwood Blvd.

Phone Douglas 1442

SCHUMANN & CO.

For
High-Grade Work and Prompt Deliveries
to do your

CLEANING

3954 Cottage Grove Ave.
Four Doors South of Drexel State Bank

Drexel State Bank of Chicago

CORNER OAKWOOD BOULEVARD and COTTAGE GROVE AVENUE

CAPITAL $200,000.00

The strong mark of confidence in this Institution is evidenced by its Nine Thousand satisfied depositors, due to its conservative management and uniform courtesy to all.

Three Per Cent Paid on Savings Deposits. Your Checking Account Invited.

An Old Established Bank for South-Siders

1902 ONE WAGON 1908 12 WAGONS

Our Plant is the Best Equipped on the South Side

We are patronized by those who desire and appreciate an excellent quality of Laundry Work

PROMPT SERVICE OUR MOTTO

BISSELL LAUNDRY

231-233-235 39th Street Telephone Douglas 1003

Don't Pay Fancy Prices for Butter

BUT-O-NUT PEANUT BUTTER
Is better than the best and goes twice as far.

So called cheap butter at all, but BUT-O-NUT PEANUT BUTTER is absolutely reliable, pure and wholesome. It is made of pure ground Spanish Peanuts, grown in America, and the best in the world. Come and see it made. Hundreds of dainty dishes are made from it.

Try It Free Write today for Free Sample Jar. We will send it by return mail together with our But-O-Nut Cook Book which is full of valuable recipes. Write today.

CHICAGO PURE FOOD CO.
214-216 S. Water St., Chicago

Robert Patrick Plumbing Co. (NOT INCORPORATED) STEAM & HOT WATER HEATING

Plumbing and Heating Contractors

Estimates Furnished Phone Douglas 3440 3960 COTTAGE GROVE AVE.

Ideal Cream
For Chapped and Rough Skin
Prepared by
WILLIAM F. DATZ, PRESCRIPTION DRUGGIST
N. E. Cor. 39th St. and Vincennes Ave.

WRIGHT & COMPANY
STEAM COAL DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards
1047 W. Thirty-Fifth St. CHICAGO

H. ZEISS

Ladies Tailor

1418 E. 47th Street

Chicago

Phone Oakland 1269

4647 Grand Boulevard
Phone Oakland 319

Muir
CHICAGO
ESTABLISHED
1865

Flowers
FOR ALL OCCASIONS

3530 Michigan Avenue
Phone Douglas 319-338

The DREXEL LAUNDRY
3909 Langley Avenue, Chicago
TELEPHONE DOUGLAS 642
BEST POSSIBLE LAUNDRY SERVICE

MADE OF CREAM
Thompson's Ice Cream
WE CATER PARTICULARLY TO SCHOOLS,
CHURCHES, LODGES, FAMILIES, ETC.
Phone Oakland 1177 43rd and Evans

ADVANCE ROOFING AND SHEET METAL WORKS
INCORPORATED
Frank R. Prieve, President
4821 COTTAGE GROVE AVE
Phone Oakland 3776

Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

By the best tests— it tests the best
WANZER'S GERM—NO MILK
Chemists approve it.
Doctors prescribe it.
Children want it.
SIDNEY WANZER & SONS
19 - 21 E. 30th St. Phone Douglas 817
6313-6315 Kimbark Ave. Phone Hyde Park 207